

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt
fordi han ikke har troet
paa Guds enbaarne Søn
Navn.

Haugen, Rev. Arnold H. Mart

11te aargang.

Winnipeg, Manitoba, April 1935

Nr. 4

PRÆKEN PAA PAASKEDAG

(Utvalgt)

Ev. Mark. 16, 1—7. Og da sabbaten var til ende, kjøpte Maria Magdalena og Maria, Jakobs moder, og Salome vellugtende urter for at gaa og salve ham. Og meget tidlig den første dag i ugen kom de til graven, da solen gik op. Og de sagde til hverandre: Hvem skal velte bort stenen fra døren til graven for os? Og da de saa op, blev de var, at stenen var veltet bort; den var nemlig meget stor. Og da de kom ind i graven, saa de en ung mand sidde paa høire side, klædt i en hvid sid kjortel; og de blev forfærdede. Men han siger til dem: Forfærdes ikke. I søger Jesus af Nasaret, den korsfæstede; han er opstanden, han er ikke her; se, der er stedet hvor de lagde ham. Men gaa bort og sig til hans disciple og til Peter, at han gaar i forveien for eder til Galilæa; der skal I se ham, som han har sagt eder.

“Hvem skal vælte bort stenen fra døren til graven?”, spurte kvinderne bekymret; “men da de saa op, blev de var at stenen var fravæltet; den var nemlig meget stor.”

Stenen, som stenger os i død og grav, er synden; den er saa stor og tung, at intet menneske, ingen engel skulde makte at vælte den bort. Den skulde ganske sikkert for evig holdt os fengslet idødens hule, adskilte fra Gud, utelukkede fra alt liv og lys. Men Jesus har borttat synden og sprængt graven, og da fravælter englen det klippestykke, forat seiren skal vises. Gaa til Jesu grav, og se — se, stenen er fravæltet. Han som døde for verdens synder og sa: Det er fuldbragt, *han er opstanden, og hans “fuldbragt” stadfestet.* Hadde han ikke i sandhet betalt fuldt ud for vore synder og fuldkommet alt for os, saa vilde døden, han hengav sig til, da holdt han fast. Nu er han sandelig opstanden, og da er det klart, at dødens kalk er riktig ud-drukken; syndens byrde rigtig baaren. Stenen er bortvæltet.

Vil synden endnu trykkende legge sig over din samvittighet og døden engstende true dig, saa kom ihu, at du er døbt til ham “som var død, men er levende,” saa du er død med ham og opreist med ham. Synden har ingen ret mere til at volde dig døden; i Kristus er døden udstaaet, *det er fuldbragt.* Ligesaa lidt formaar synden at gjøre dit hjerte til en grav fuld av dødsyngel, en bolig for mørkets onde magter; du er forenet med den *levende* Kristus, ett med ham, som synden ikke har fnugg av ret til at herske over. Kristus er opstanden, derved er stenen fravæltet; Kristus er opstanden, derved er synden overvunden og døden tilintetgjort.

De ord av Paulus, (2 Tim. 1, 10), at “*Jesus Kristus tilintetgjorde døden,*” er mig saa herlige at der umulig kan siges mig noget herligere. Døden, denne skrekkelige virkelighet, *døden* — tilintetgjort, saa den er ikke mere! Halleluja! O, kunde vi raabe seiersraab, saa det hørtes over al jordan! Sandelig, døden er tilintetgjort. Vi er frelst fra det forfærdeligste som kan nevnes, thi vi er hans legemes lemmer, som døde og opstod, aldeles ett med ham baade i hans død og i hans opstandelse. Vor tro er vel endnu skrøbelig, men fast grundet er den i Guds ord og derfor sterkere end alle Helvedes porte.

Jesu død er døden for alle grave, hvori de troendes legemer gjemmes, Seglet er brudt og stenen fravæltet; han er opstandelsen og livet; “hvo, som tror paa ham, skal leve, om han end dør, og hver den som lever og tror paa ham, skal ikke dø evendelig.”

Min læser, tror du dette? Det er aldeles tilforladelig, sandheden selv har talt det, saa du trygt kan hengi dit hjerte dertil. Salig er du, om du tror! Ja, salig hver den som i sandhet tror, maa end hans tro være svag og kjenpende!

Hvorledes skal jeg takke dig, Herre Jesus, for din seir over døden og djævelen og for livet, det evige liv, som du har skjenket mig. Giv mig naade til at leve for dig, saalenge jeg er til, bekjende dit navn ved en levende vandel og bære megen frugt for dit rige. Og giv mig saa evindelig at ligge for din trones fod med lov og tak. Du ved, mit inderste hjerte siger: Høiløvet være dit herlige navn evindelig, og hvor salig jeg skal være i at prise dig med ny



*Han er opstanden, Store Bud.
Min Gud er en forsonet Gud,
Min Himmel er nu aaben.
Min Jesu seierige Død.*

*Fordømlernes pile brød,
Og knuste Mørkets Vaaben.
O Røst, Min Trøst. Ved Hans Seier,
Som jeg eier, Helved bæver;
Han var Død, men se Han lever.*

Et Gladelig Paaske tilønskes Hyrdens læsere.

tunge evig i din himmel. Amen.

PAASKE — FORBIGANG.

“Jeg vil se blodet og gaa eder forbi.”
2 Mos. 12, 13.

Paaskelammets blod strøget paa dørstol-pene og det øverste dørtre paa Israliternes boliger frelst dem fra fordærvelse naar Herren slog Ægyptens land. Paaskelam-met var et forbillede paa Kristus, Guds Lam, som bar verdens synd. Vi tror at Jesu, Guds Søns blod renser fra al synd 1. Joh. 1, 7; at straffen laa paa ham, forat vi skulde have fred, og ved hans saar har vi faat lægedom. Es. 53, 5.

Naar nu den for Guds vrede forskrek-kede synder med angstelse spørger:

*Hvorhen skal jeg dog fly
Fra lovens tordensky
Med mine synder mange
Hvor skal jeg trøsten fange?
Thi hele verden vide
Ei lette kan min kvide,”*

saa har han i Jesu Kristi evangelium svar-et og kan trøstig sige:

*O, Jesus, naaderig
med hjertens sorg til dig
Jeg paa dit ord fremtræder,
Mig ved din naade glæder
Og tror, hvad du forjætter
Dit blod min synd udletter.*

Nu feirer vi *Paaske — Forbigang.* Gud gaar synderen forbi. Korsmerket, forso-ningstegnet, er det merke Gud har git os til vor frikjendelse fra synden og dens straf. Den som tror paa den korsfestede og op-standne Kristus Jesus, han er i sikkerhet, han er indenfor tryk indhegning, han kan “paaskefest holde med glæde.”

Paaskefesten var Israliternes store fest, deres frigjørelse fra trældommen, nyaarets begyndelse var knyttet til den. Ligeledes er og paaske, Kristi opstandelsesfest, vor aandelige frigjørelsesfest; ti Kristi opstan-delse gir os kraft til den aandelige opstan-delse og til en hellig vandring i et nyt lev-net. Mit ønske er at den maa bli en saa-

dan fest for alle som læser dette. Glæde-lig paaskefest ønskes alle bladets læsere.

*O salig paaskedag:
Nu har vi vunden sag,
Langfredags bitre minde
maa nu saa sødt hensvinde
Ti Jesus vand med ære,
Hans navn velsignet være.*

*O, Jesus lad mig saa
Av synden daglig staa,
Jeg op kan staa til glæde
og for dit æressæde
Dig evig lov frembære
Med engle — tak og ære.*

—J. J. Akre.

PENSIONS FONDET.

Vort kirkesamfunds menigheter bidrog i 1934 til pensionskassen \$29,815.45, det er \$5,775.50 mer end aaret før. Denne for-økelse i bidragene er opmuntrende. Vi skylder alle dem tak som ifjor støttet med sine bidrag denne vigtige og værdige sak.

Nu haaber vi at 1935 blir et godt aar for pensionskassen. Og det vil det bli om hver eneste menighet vil i aarets løp sende ind det den er bedt om.

Trangen er stor. Et betydelig antal pre-ster og presteenker, som har arbeidet haardt og tjent trofast i kirken indtil de ikke kan holde paa lenger, har ikke andet til livs-ophold end det de faar fra pensionskassen. Vil du og jeg at disse mænd og kvinder skal lide nød paa sine gamle dage? Nei! Og det er heller ikke nødvendig. Vi er vel istand til at række dem en hjælpende haand — og det er vor kristelige pligt.

La os da begynde nu, litt tidlig paa aaret, at ta os av denne sak! Vi haaber inderlig og ber at hver eneste menighet og hver organisation vil sende et bidrag til pensionskassen — nu. Du vil derved glæ-de disse trofaste tjeneres hjerter og sprede litt solskin paa deres vei nu naar aftenen sænker sig over den. La os ikke stole paa at andre skal ta fat — du og jeg maa

gjøre det. “La os gjøre det gode og ikke bli trætte!” (Gal. 6, 9.)

—A. J. Bergsaker.

“Penny-a-Meal” bøszen.

En liten kasse gjort av blik en hædersplads paa bordet fik. Som blomst den staar som deilig pryde, dens duft er villig offers fryd. Den er for missionen en tolk til mange tusen kirkefolk.

Den minder os om livets træ med lægedom og ly og læ. Den minder om en offerdag ra alt blev ofret for vor sag; da Jesus gav sit for mig. Idag han spør: Hvad gir du mig?

Den kasse gjør vort bord til fest, ti har vi Jesus som vor gjest. Vi og ham ønsker ved vort bord, vi gir ham tak, ei blot med ord, men ogsaa med en “smule brød,” ti han i “sine” lider nød.

De mange “cents” i kassen lagt saa mange “celler” faar frembragt til bindeled i virkets sag. De bringer frugt for Herren dag. Vi ofrer dem med tak og lov, ti Herren haver dem behov.

—Emma Kirkevold.

VORE BARN.

“Og du skal indskjærpe dine barn dem.” Femte Mosebog 6: 7.

Her er en formaning til alle forældre om at være flittig med sine barn og give dem kristelig opdragelse.

Næsten alle forældre elsker sine barn. Men mangel far og mor elsker sine barn bare med en kjødelig kjærlighet, istedetfor etter Guds anvisning. Mange lar sine barn vokse op uten Guds frykt, og er tilfreds naar de er sunde og friske og vel-opdragne efter verdens maalestok.

Vi glemmer saa ofte at vore barn har arvet synd. Naar du, far eller mor, be-tragter dit barn med forældrekjærlighet og glæder dig ved barnets skjønnhet og elskelighet, saa husk at denne glæde kan bli omdannet til en bitter sorg. Dette elskel-ige barn, som du kalder “din lille engel” og “søte skat” kan bli til en Guds og men-neskers fiende, en Gudsforneget, en mor-der, en tyv. Ja, denne “oljegren,” kan snart bli en “tornebusk.” Derfor burde vi saa elske vore barn at vi hater synden i dem.

Sandt nok, vi har i den hellige daab ført vore barn til Jesus. De blev gjenfødt i daaben og fik sine synder forladt i Jesu navn. Men husk Jesu ord i Matt. 28: 20: “Og lær dem at holde alt det jeg har be-falet eder.”

Vi maa lære vore barn alle de ting som Herren har befalt os. Vore barn er be-troet os av Herren til opdragelse for him-melen, ikke for verden. La os gi agt paa slike frugter av arvesynden, som egenvilje, ulydighet, bitterhet, løgn, o.s.v. Sandhe-ten og det som er godt maa plantes i de unge hjerter, mens de er bløte og motta-gelige. Daabspakten maa forklares og frelsen i Kristus Jesus forkyndes til dem. “Opfør dem i Herrens tugt og forma-ning.”

Men det er ikke bare forældrenes plikt at gi barna en kristelig opdragelse. Me-nigheten maa sørge for alle sine lemmer, unge saavel som de gamle. Hvilket ansvar den menighet paadrager sig, som lar sine barn opvokse uten undervisning i Ordet. Saavist som det er at menigheten altid maa følge i Frelserens fodspor og gaa ut i ørkenen for at søge efter det fortapte faar, saa vist er det dens kjærlige plikt at vokte lammene saa de ikke skal forvildes fra faaresten, men følge paa de grønne enge og til hvilens vande.

Vi takker Gud for de menighetsfolk, som ikke klager, naar de ser hen til de unges undervisning i ordet. Ved Guds naade vil vi overvinde alle vanskeligheter. La os be Gud om at hjelpe os undervise de unge saa de ikke naar de blir ældre skal vike fra den rette vei.

Naar vor Herre Jesus kommer for at dømme levende og døde og vil spørge: Hvor (Fortsattes Side 2)

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
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"Hyrdens" redaktør, pastor H. L. Urness, maatte atter tilbake til sykeleiet, nepot som dette numer av blad skulde utgis. Der indtraadte et tilbakefald efterat man trodde det værste var over, men lægen er nu av den mening, at faren atter er avværget, takket være Gud for det. Vi haaper at bladets læsere vil være overbærende med hensyn til bladet i disse for redaktøren og hans familie saa vanskelige dage.

Det er meddelt os, at kun \$57,835.35 er inkommet til samfundet for 1935, hvilket er \$31,423.51 mindre end ifjor paa samme tidspunkt. Dette betyr at stillingen blir meget alvorlig. Vi skulde like at opmuntre hver prest og menighet til at anstrenge sig til det yderste for at samle beløpet for det første kvartal. Dette er fastetiden. La os bringe Gud et godt fasteoffer i taknemmelighet til ham for hans lidelse og seirrike opstandelse.

"Hyrdens" læsere bør merke sig spesielt opgaven over bladets finansielle stilling i løpet av første kvartal. Regnskapet viser en favorabel balance paa \$204.59, hvilket er et bevis for at det lader sig gjøre at utgi et kirkeblad i Canada paa sund basis. Med læsernes fortsatte velvilje og støtte skal det nok lade sig gjøre at faa "Hyrden" til helt at fylde sin opgave blandt vort kirkefolk.

Vi ønsker at rette den henstilling til vore korrespondenter, at de altid, hvor møter holdes i det norske sprog, sender os referater i samme sprog.

"Jeg skulde ønske at "Hyrden" kunde komme ut to ganger i maaned, selv om vi maatte betale lidt mere." Dette er en ypperlig ide fra en av vore abonnenter, og ideen skulde let la sig realisere, dersom hver av vore abonnenter skaffet en ny abonnent. La os legge os kraftig i selen for at gjøre "Hyrden" til et større og bedre blad.

Rettelse: I mars-nummeret av "Hyrden" forekom ordet "avindtge" i præknen henimot slutten av fjerde paragraf. Ordet skulde være "avmægtige." Venligst undskyld trykkefeilen.

Sammen med kontigenten til "Hyrden" sender Mrs. O. P. Bakken, Kincaid, Sask., en venlig hilsen til alle "Hyrdens" læsere.

Vore Barn.

(Fortsatt fra Side 1)

er de barn, som jeg betrodde dig? Hvor er de lam, du skulde vokte? De sjæle, som jeg kjøpte med mit eget hellige og dyrebare blod, og med min ubillige og uskyldige død, hvor er de?, kan vi da ved Guds naade svare: Herre, her er vi og de barn, du gav os. Vi underviste dem efter din befaling. Vi fortalte dem om synd og om Guds naade; om dig, Herre, og det evige liv. Herre, her er vi.

Dette at undervise de unge er et viktig arbeid og et herlig arbeid. La os fortsette med det. Da vil vi ved Guds naade, holde iblandt os den aandelige arv, som vi fikk fra vore fedre. Gud, hjelp os dertil. Amen.

—A. H. Holm.

Kirkehistorie fra New Westminster, British Columbia.

(Sluttet fra sidste Nr.)

Den 19de oktober 1932 bestemte kaldet at utstede kald til Einar Torgerson. Han blev ordinert og indsat som prest den 13de november 1932, og fungerer endnu som prest for dette kald.

I Nidaros menighet hadde kvindeforeningen imidlertid, gjennom aarenes løp, samlet penger til den paatænkte kirkebygning. Mange hadde haabet at se kirken bygget for længe siden, men paa grund av de usedvanlig daarlige tider blev bygningsutsat igjen og igjen. Paa menighetsmøte den 18de oktober 1934 blev der endelig antat den avgjørende beslutning om

at bygge; kontrakten blev tilstemt, og den 5te november begyndte arbeidet. Nu er kirken færdig, og en ualmindelig vakker og prægtig kirke er det ogsaa. En kirke som vi norske har grund for at være stolt av. Indvielsen holdtes søndag den 3dje mars. —A. J. Haaheim, sekr. (Lutheraneren).

Fra Arbeidsmarken Vor.

Evangelistiske møter.

Pastor O. O. Haugen fra Valhalla Centre, Alberta, har i nesten ti uker holdt evangelistiske møter omkring i Prince Albert Kreds. Hvert kald inden kredsen har været besøkt av pastor Haugen, og i praktisk talt samtlige menigheter, saavel de større som de mindre, har hat møter. Frivillig kollekt er blit optat for at dekke hans utgifter. Overallt hvor pastor Haugen har virket har han hat velbesøkte møter, og hans arbeid har baaret synlige frukter. Der nar fulgt aandelig vekkelse, omvendelser, og Guds barn er blit styrket i sin tro. Pastor Haugen har spesielle gaver for evangelistarbeide, og ved kreds-møtet i Saron menighet, i pastor Langleys kald, blev det enstemmig besluttet at anbefale til distriktets aarsmøte at pastor Haugen velges til fast evangelist for distriktet. Kreds-møtet besluttet ogsaa at rette en indbydelse til pastor Haugen om at holde en ny rekke møter inden kredsen saasnart som mulig.

Idet jeg skriver vil jeg ogsaa faa lov til at si litt om lægmandsvirksomheten inden distriktet. Hver kreds har, saavidt jeg ved, en Indremissionsforening. Men der er desværre ingen koordinering av arbeidet; intet organisert samarbeide mellem kredsene. Vi mangler en Centralorganisasjon, som kan representere lægmandsvirksomheten inden Canada distrikt av vor kirke. Kvindernes Missjonsforbund, The Daughters of the Reformation, Young People's Luther League etc. har Central-, Distrikts- og Kredsorganisasjoner. Det er bare Lægmandsvirksomheten som er uorganisert, ikke fordi den nødvendigvis maa eller vil være det, eller fordi vor kirke frykter en sterk lægmandsorganisasjon, men helst fordi ingen av vore ledende, virkende lægmænd har bedt om at faa en centralorganisasjon.

Alle er paa det rene med dette arbeides overordentlige store betydning. Derfor tilater jeg mig at henstille at en distriktsorganisasjon for lægmandsvirksomheten blir dannet ved vort distriktsmøte, og at det første styret blir valgt ved det møtet. Vi kun de vælge formand, viseformand, sekretær og kasserer, som vilde utgjøre en eksekutivkomite. Et raad kunde velges, bestaaende av eksekutivkomiteen, samt formanden og sekretæren fra hver kredsorganisasjon. Disse bestillingsmænd kunde velges for en termin av to aar. Dersom distriktet vælger en evangelist for distriktet, kunde han være centralorganisasjonens reisesekretær. Det er med glæde jeg konstaterer at der raader god forstaelse og samarbeide mellem prestene og lægmandsbevægelsen inden vor kirke. Maatte den broskabsfølelsen faa anledning til at bli utdybet og utvikle sig gjennom en endnu intimere kontrakt; og gjennom en utveksling av krefter, indtil hvert Guds barn, læg eller ordinert, innen vor kirke, med glæde rekker hinanden haanden til kamp mot de velorganiserte syndens og mørkets makter, —John P. Tandberg.

Kredsmøte.

Vaarmøtet for Prince Albert Kreds blev holdt i Saron Menighet, Pastor T. J. Langleys kald, den 29.—31. mars, 1935.

Pastor T. J. Langley hilste de besøkende velkommen. Pastor C. L. Dalseide, Kredsens Formand aapnet og ledet møtet. Da evangelist H. A. Hansom, som var valgt til at holde aapningspreken, ikke var tilstede, preket Distriktsformand J. J. Akre. Han talte over Lukas 11: 14—26.

Fredag eftermiddag indledet Pastor J. P. Tandberg samtaleemnet: Lukas 11: 1—13, "Bønnene." Efter denne indholdsrike og greie indledning var der flere som talte. Ved aftenssessionen talte hr. Fengstad og pastor G. W. Lokensgard.

Lørdags formiddag aapnedes møtet med en kort bønnestund. Efter et kort forretningsmøte fortsatte samtalen. Under hele eftermiddagssessionen blev samtaleemnet behandlet. Det var, som indlederen sa, at det var et vekkende og oppbyggende emne. Mange gode tanker kom frem. Ved slutningen av denne session hadde Kvindernes Missionsforbund under ledelse av Mrs. T. J. Langley, og L. D. R. under ledelse av Mrs. G. W. Lokensgard sine programmer.

Søndag formiddag var altergang, og Saron Menighets Kirkehus blev indviet. Pastor Langley holdt skriftetalen, og Distriktsformand J. J. Akre og Pastor G. W. Lokensgard forrettet ved alteret. Distrikts-

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Vælger De den norske Amerikalinje for Deres reise til Norge finner De Dem i norske omgivelser fra det øieblikk De kommer ombord i de komfortable, hurtiggaaende linjedampere SS *Bergensfjord* eller SS *Stavangerfjord*. Norsk betjening, norsk kost, hjemlig hygge og komfort. De er omgitt av landsmenn, hvis hjerte slaar i harmoni med Deres eget.

Spesielle selskapsreiser arrangeres sommeren 1935. Blandt disse kan nevnes:

NORSKELINJENS BYGDELAGSFÆRD, SS STAVANGERFJORD, 29de mai. Leder pastor Ovar Skilbred. Festlig mottagelse ved ankomst til norsk havn arrangeres av Nordmanns-Forbundet.

ROGALANDSFERDEN, 1935, SS BERGENSFJORD, 12te juni. Denne færd, som omfatter hele Rogaland, arrangeres i samarbeid med Nordmanns-Forbundet og Stavanger Aftenblad. Leder journalist C. W. Refsland ved Nordisk Tidende, Brooklyn.

For nærmere opplysninger ang. selskapsreisene, samt andre seilinger, tilskriv

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Ny Bok.

Jeg vil atter faa henlede eders opmærksomhet paa pastor H. Jenssons bok over Aabenbaringen. Det er en værdifuld bok og alle burde forsikke sig den. Boken er paa 330 sider og koster 75 cents. Send eders ordre til Rev. J. J. Akre, Melville, Sask.

—Akre.

Bekjendtgjørelser.

Den norske-lutherske kirke i Canada avholder sit neste aarsmøte i Moland menighet, Camrose, Alta., pastor N. Carlsons kald, den 10de til den 14de juli 1935.

Enhver menighet, som tilhører Canada distrikt av vor kirke, har ret til at vælge og sende en delegat til dette møte. Vælg baade delegat og suppleant til samme. Nærmere opplysninger angaaende aarsmøtet senere.

J. J. Akre, formand,
K. O. Kandal, sekretær.

Saskatoon Kreds av Kanada distrikt holder sit vaarmøte i Hanley menighet, Hanley, Sask., pastor B. O. Lokensgards kald den 14de—16de juni.

Pastor J. J. Akre indleder emnet: Aab. 3, 14—22.

Pastor A. Hjortaa præker søndag formiddag.

Kvindernes missjonsforbund holder møte lørdag.
J. A. Berge,
B. O. Lokensgard.

Lutheran Church, Moose Jaw, March 11th. Rev. E. E. Hoff conducted the service.

News from Mossbank.

We have had a very quiet winter here, as far as the Church activities are concerned. For the roads have been blocked for car driving, and our pastor has no horses. And to make it so much the worse, it has been absolutely impossible for him to borrow horses from any of the members either. Here is not much feed in the district, and for that reason are the horses very skinny and in poor condition. But the pastor has been out whenever he could get out on account of the weather. And to keep his appointment to the Aldenburg district for example (the Aldenburg district is about 22 miles from Mossbank) did he take the train to Congress on Saturday and walked from Congress 9 miles. He got a lift 3 miles. He conducted the services on Sunday and walked back home again Monday, 16 miles and a half in 4 hours.

Well, it looks like the "hardships" are over for this season, the roads are opening up, and the pastor can get his car out, and the people can get together easier, and consequently the church activities will be greater. We hope and pray that God's blessing will flow richly upon us as well as upon our Church at large.

HYRDEN

Financial Statement—1st Quarter

Balance on hand, Jan. 1, 1935	\$154.16
Received per subscriptions	140.00
Received per advertising	15.00
Received per gifts	16.00
Accrued interest	.36

Total\$325.52

Expenditures:

To Publishing House for Jan., Feb., March issues	\$ 58.12
Envelopes	.95
Stamps	11.43
Exchange on money transfer	.43
Paid to Rev. K. O. Kandal on old	

formanden holdt indvielsestalen over dagens evangelium: Joh. 6: 1—15, og utførte den høitidelige indvielseshandling assisteret av prestene, Langley, Tandberg, Dalseide, Dahl, Lokensgard og Vinge.

Eftermiddagssessionen blev aapnet med preken av Pastor Lokensgard over Gal. 4: 21—31. Samtalen over emnet fortsattes. Under alle sessioner blev der opvartet med korsang, duet, solosang og musik. Siste sessionen avsluttedes med bøn og vidnemøte.

Herren signe ordet.

—A. M. Vinge.

From Moose Jaw.

Y.P.L.L. Convention and Sunday School Institute of Moose Jaw Circuit will convene at Bethany Lutheran Church, Parkbeg (Rev. E. E. Hoff) July 25.—30. Dr. J. C. K. Preus of Minneapolis, Executive Secretary and Synodical Director will be the special convention speaker, and Sunday School Institute director. Rev. A. M. Vinge of Fairy Glen, will be in charge of the Bible Hours. The Convention Theme will be: "The fourfold crusade of Evangelism, Protest, Support, and Prayer." A Convention camp will be arranged, for those who have tents and cooking utensils are asked to bring same along.

Mr. Oscar Mossing, choir director of the Circuit, announces that the following songs will be sung by the massed choirs:

No. 59. "Take down Thy Harp."

No. 65. "Wondrous Things the Lord Hath Done."

No. 3731. "Seek ye the Lord."

No. 1170. "Holy, Holy, Holy".

No. 1608. "Behold God is my Salvation."

Page 56 in "Frydetoner" "Velkomssang".

Page 282 in "Frydetoner" "Den Store Hvide Flok".

These songs may be procured from the Secretary of the Choral Union, Miss Ethel Herrem, 176 Hochelage St. W., Moose Jaw. Let us all take part and do our best to make the Convention a blessing to ourselves and others.

Redeemer's Central Lutheran Churches of Moose Jaw served by Rev. H. Kroeger and Rev. E. E. Hoff has this year united in observing Lent. Midweek services are being held alternately in the two different churches. The subjects chosen for these meetings are: "Judas the Apostle turned Traitor" Caiphas, the Religious Formalist," "Peter, the Boaster cured." "Pilate, an easy way of quieting one's conscience." "Barabbas, the World's Choice," "Testas, an example of Blind and Bitter unbelief."

Obituary.

Mrs. Karl Nykrem of Moose Jaw died in a Winnipeg Hospital March 8th. She had the misfortune af swallowing an open safety pin, which resulted in her death.

Mrs. Nykrem, nee Inga Berg, daughter of Mr. and Mrs. Andrew Berg of Moose Jaw, was born in Aalesund, Norway, Aug. 20th, 1909. She came with her parents to Canada when only two years old. The Berg's came to Moose Jaw som six or seven years ago. Previous to that they had lived in different parts of Canada. She was confirmed on the 15th of May 1932 by Rev. E. E. Hoff at the Central Lutheran Church, Moose Jaw. On the 17th of Sept. the same year she was united in marriage to Karl Nykrem. To this union in marriage was born one child, Karl Arthur, who was sixteen months at the time of the mother's death. She is also survived by her husband, Karl Nykrem, her parents, Mr. and Mrs. Andrew Berg, two brothers, Ole and Arthur, and five sisters, Mrs. O. M. Valde, Saskatoon, Mrs. Kirkby, Prince Albert, Mrs. J. K. Mowat, Moose Jaw, and Emma and Audrey Berg of Winnipeg.

The funeral took place at the Central

debt	50.00
Total	\$120.93
Balance on hand April 1, 1935 ..	\$204.59
<i>We gratefully acknowledge receipt of following gifts:</i>	
Mrs. O. G. Hagen, Tofield, Alta. . .	\$ 1.00
Mr. G. Ostrem, Kyle, Sask.50
Mr. Sam Rude, Naicam, Sask. . .	4.00
Mrs. N. Aurness, Edberg, Alta.	1.00
John Hanson, Camrose, Alta.	1.00
K. G. S. Skodin, Bawlf, Alta.	1.00
Rev. E. O. Urness50
In Memoriam—	
for Mrs. Anna Stromme, sent by	
St. Olaf L. A. of Viceroy, Sask. .	2.00
for Mrs. Karsten Tyskerud, sent	
by E. Haave, Weldon, Sask. . .	5.00
	\$16.00
B. O. L. Thank you!	

ELEMENTARY CHRISTIAN EDUCATION.

"The Sunday School"

We believe and confess that children are made members of the Kingdom of God through baptism. We also believe that it is our duty to "bring them up in the nurture and admonition of the Lord."

The Sunday school has become the congregation's chief agency for the religious instruction of the young. This organization of our Church has a great opportunity and a great responsibility. I believe, as one has said, "that the opportunity of the Sunday school, which is the child of the Church, has never been greater than at the present time. We need in America an awakening of the spiritual sense, and a strengthening of the moral fibre of our citizens. The Sunday school is one of our institutions which builds character, and on that building depends the welfare and progress of our country in its moral, commercial, industrial and political life."

How important it is that our children are kept in that faith into which, by God's grace, they were brought in early childhood. We want them to abide in Christ even as through baptism they were grafted into Him! And, when we see the great number of children who never come under any moral or spiritual influence in our homes, can't we also see the necessity of providing religious training outside of the home?

There seem to be some misconceptions today as to what the Sunday school really is. In many congregations the Sunday school has taken the place of church services. Children, too many times, get the idea that Sunday school attendance is a substitute for church attendance. As a result, many children are lost to the church after confirmation. The Sunday school is not a "children's service" or a "Junior congregation!" It is a teaching agency of the congregation for the religious education and training of the children. Its purpose is to instruct the children in the Way of Salvation as this Way is presented to us in God's Word and to train the children for Christian living. The spiritual life of the child must be developed into a conscious relationship with Jesus Christ.

But the training which the child receives should not take the place of home training. The Sunday school should be an aid to the parents. Where the Sunday school teacher and the parent should cooperate, it often becomes necessary for the teacher to bear all the responsibility. How can we expect the Sunday school to do anything for our children if the homes take no interest in the work and if there is no manifestation of piety at home? May God's Holy Spirit help us to care for the lambs which have been entrusted to us!

Since the Sunday school is an agency of the congregation it is the congregation's duty to support the work and to see that the school is operated properly. What equipment are we providing? What kind of teachers do we have? If the Sunday school is to bring children into a conscious relationship with Jesus Christ it is self-evident that the teachers must be consecrated Christians. To make Christ-conscious children we must have Christ-conscious teachers! One who is teaching the Word of God to children has a high calling. The material upon which we work is an immortal soul. We ought to be inspired to greater effort when we realize that such a soul is worth more than the entire world! The task of explaining to the children the Way of Salvation is a tremendous one. None but God's Holy Spirit can make us able to do it.

Our Church today is, to a great extent, what those who have gone before have

made it. It is our duty, with God's help, to shape the lines of those who shall fill our places when we depart from this life. On each generation is laid the responsibility of training the generation that is to follow. As we think of the thousands of Sunday school children in our Church we can't help but wonder what kind of lines they will be living twenty-five or thirty years from now. During these days of reconstruction we are working with a view of bettering the future. As Christians let us see to it that the reconstruction now in progress has a spiritual basis! Our task in Christian education!

The following words of Rev. R. E. Hunt is a challenge to us: "The Sunday school has come into the Lutheran church to stay, and it is time that we consider it seriously. The question whether it is the most ideal way is not the point at issue. The Sunday school is here, and it can be made a great factor in the planting and upbuilding of our church. And we Lutherans must consider it seriously and quit 'playing at' Sunday school. We must study the question thoroughly and intelligently and then go to our Sunday school problems and make the Sunday school what it should be, a religious school in every sense of the word."

"Train up a child in the way he should go, and even when he is old he will not depart from it." Proverbs 22: 6.

—A. H. Holm.

Prince Albert Circuit Sunday School Teachers' Institute.

In spite of the fifty below zero temperature, a goodly number of teachers of the circuit came to Birch Hills to attend the sessions of the Sunday School Teachers' Institute, Jan. 19.—20. The theme for the convention was "Feed My Lambs."

The opening session on Saturday, Jan. 19, at 11:00 a.m., was called to order by Rev. A. M. Vinge, of Bagley, president of the circuit Board of Elementary Christian Education. After the singing of the hymn "How Shall the Young Secure Their Hearts," Mr. Carl Haave of Weldon led in Scripture and prayer. Rev. T. J. Langley of Birch Hills then spoke words of welcome to the convention and to the congregation. The introductory sermon by Rev. J. P. Tandberg of Weldon, stressed the fact that the baptized infant is the basis of the instruction; and the baptized infant is a child of God: they are not little heathens to be "converted", but are to be led as children of God. But along with this, the fact of original sin must be kept in mind. Life begins as an extra-conscious life, in an immediate way, both physically and spiritually: hence the child is impressionable at a very early age, even before he apparently "understands." Because of these things the home training, the attitude in the home is so vitally important.

The main address at the afternoon session was by Rev. T. J. Langley: "Training in the Home." The basis here is the Christian home, where use is made of God's Word and prayer: one has the right to expect blessing in such a home. The Christian home cannot be separated from the Christian Church. The responsibility of bringing the child to God rests with the parents. The remainder of the afternoon was used for departmental discussions, the Primary department led by Mrs. T. J. Langley, the Catechism by Rev. I. C. Dahl of Medstead, the Explanation by Rev. J. P. Tandberg, Post-confirmation by Rev. A. M. Vinge, Superintendence and S.S. Management by Mr. L. E. Haave of Weldon.

At the evening session on Saturday Rev. A. M. Vinge addressed the convention on "Training in Giving", emphasizing the necessity and the reasons for such training. Much of the training can be done in the home, teaching that money is for other things than pleasures; four uses of money are uppermost: for needs, pleasures, saving, and giving. Don't make mere "carriers" out of the children; let them have some responsibility in the use of the money so that they feel they are giving when they bring money to Sunday School. In the Sunday School, it should be shown that the money is for the Lord's work, that it is used for something that returns in blessings. Develop appreciation for missions. Let them know they are stewards of God's gifts. Show examples of Biblical giving.

On Sunday morning, Divine Services were held, with the sermon and altar service by Rev. G. W. Lokensgard, assisted by Rev. I. C. Dahl. The theme was "Feed My Lambs." At this service an offering was received for the work of Elementary Christian Education in the circuit.

The afternoon session was conducted in the Norwegian language, with an address by Rev. C. L. Dalseide of Parkside: "Train-

ing in Doctrine." The necessity of doctrinal instruction was stressed. The value of the catechism as a basis of instruction in doctrine was emphasized.

The topic for the closing session was "Training in Worship", by Rev. G. W. Lokensgard of Prince Albert. The class should be conducted reverently and orderly as becomes one in God's house. A short opening prayer in the class does much toward obtaining the proper atmosphere, beginning the class with the right attitude. Lesson materials have much to say about worship: attitudes and positions in prayer, Christ in prayer and worship, the duty and privilege of prayer and worship. The example of the teacher, in class and outside, has much to do with the training in worship; the teacher should let the children know that he holds the things of God in reverence: there should be devout attendance at church services, actively taking part: and conduct in church should be reverent and proper whether or not there is a service going on. The worship period (not "opening exercises") should include hymns, substantial ones, worthy of a place in a Lutheran service; "spiritual jazz" should be avoided, and the hymns should be properly played. The prayer should be short, simple, in the language of the children, meeting their needs. The order of service used should contain some elements of the service used at the regular morning worship of the congregation, in order to train for active participation in the church's service. It should be designed to train the children in order and reverence in the presence of God, and in sincerely confessing their sins and making their wants known to God.

During the convention there were vocal duets by Miss Olson and Miss Hokeness of Birch Hills, by Mrs. Carl Haave and Miss Helga Jacobsen of Weldon, selections by an instrumental trio, and by a choir composed of the Sunday School Teachers of Weldon.

In every way it was a successful meeting; plans are being made to have another teachers institute in the west part of this very large circuit, so all the teachers will be able to attend.

—G. W. Lokensgard, Secretary.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. Vinge, Editor,
Fairly Glen, Sask.

Comments.

We regret the error that the devotional article written for March number was not printed. Your attention is called to the devotional in this number.

The topic system is not in use generally in our Luther Leagues. In order to encourage the use of topics we are giving a great deal of space to topics prepared by young people in various locals. The "Better Leagues" gives splendid help in preparing a paper.

To manifest gratitude for the space given to the Young People in Hyrden, the Luther Leagues should put forth all efforts to secure new subscribers for Hyrden. Let us pray and work for our church paper.

"Seek ye the Lord while He may be found, and call upon Him while He is near."

Another fine paper on the topic of "Getting Direction and Power" just arrived. We shall try to find room for it in the May number. Watch for it. —Ed.

"Remember now thy Creator in the days of thy youth." —Eccles. 12: 1.

Here we have a loving request from our heavenly Father to come to Him and consecrate our lives to His service now when we are young. God wants young men and young women with the red blood of youth flowing through their veins, to work for Him in His kingdom here on earth. But, you say, how can I work for God when I am so young and inexperienced? Don't I have to go to school a lot first, and become ordained to the holy ministry? Dear friend, you can be a worker for God without being a preacher. All you have to do is brighten the corner where you are. Give yourself over to God, body and soul, and let the Holy Spirit direct you in all you do. Use the talents God has given you. Develop them and God will give you more. If you are faithful in the little things, He will give you greater responsibilities. We have His own promise, "thou hast been faithful over a few things, I will set thee over greater things."

There are too many young people in our

day who think that Christianity is something for the old people. A sort of life belt that will bring them into heaven just before they die. But, God through Solomon, says: "Remember thy creator in the days of thy youth, before the evil days come, and the years draw nigh." If you delay you may find that it is too late, and you will perhaps say as many old people say, "I have no pleasure in Christianity."

Dear young reader, give yourself over to God now when you are young. "Seek ye the Lord while he may be found, call ye upon him while he is near." Is there a time when the Lord shall not be found? Is there a time when the unsaved shall call and not be heard? Dear friend, there is. "Behold, now is the accepted time, behold, now is the day of salvation."

Will you come and work for The Lord? Sacrifice the things of this world and come out boldly for Christ! "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Written by
Professor Edwin Marken,
Outlook College, Outlook, Sask.

The following paper on the topic "Keeping Lent" is written by Miss Agnes Roen, of the Willing Worker's Luther League, Lake Alma, Sask., Pastor S. D. Sorgen's charge.

The first part of this topic will deal with the History and Spirit of the Lenten Season. The topic is based upon II. Cor. 12: 10, and Matt. 19: 20—21 which reads thus:

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong." II. Cor. 12: 10.

"The young man saith unto Him, all these things have I kept from my youth up; what lack I yet? Jesus said unto him, if thou wilt be perfect go and sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come and follow me." Matt. 19: 20—21.

Lent is a season that the church has set aside to commemorate our Lord's passion. It has always been the penitential season of the Christian church; the season of meditation, self-examination, self-denial and penitence. Social activities are curtailed; certain luxuries are abstained from; special private and public devotional exercises are arranged for. The Christian seeks to arrange his temporal affairs so as not to detract from an earnest contemplation of his Saviour's sorrows.

Its observance goes back to the early Christian church. The primitive church took over the custom from Judaism. Jesus did not oppose the practice which he found prevalent. He condemned only the "show-off" fasting of the Pharisees. Matt. 6: 16—18. The Jews observed Monday and Thursday as fast days. The Gentile Christian churches appointed Wednesday and Friday. At first they were not compulsory, later they became compulsory. Fasting as stated before, was based upon the principle of Christ's suffering. And as the resurrection of Jesus was commemorated every Sunday, so was His death every Friday.

Wednesday is believed to be the day on which Jesus was betrayed, but no one is certain. Later Rome chose Saturday also as a day of fasting. It is not known why this day was chosen. This custom did not spread very widely. The custom of fasting in ancient times was considered an exercise of piety not directly required by God, but pleasing to Him the same as almsgiving and prayer. In former days absolution and ordination were preceded by fast, baptizer and candidate fasted before baptism, and the Lord's Supper was to be received with fasting. Out of such ideas the fast before Easter developed. The first clear evidence of the custom occurs in the second century. At first only a day before Easter was observed. In Matt. 9: 15 it was regarded as a sacred obligation of every Christian. In the 3rd century it was extended to six days of Holy Week. At the beginning of the fourth century 40 days of fast were introduced. This custom was based on the following Bible stories:

1. Moses was on the Mount for 40 days and nights.

2. Elias fasted 40 days and nights.

3. Jesus was tempted for 40 days and nights in the wilderness.

In those days Sundays were never included in the fasting season, but in our present day Lenten season they are, thus we have 46 days of Lent preceding Easter.

The early fasting season meant abstinence from all food till evening, or one simple

meal a day. It mainly meant giving up of food as far as possible, later this was changed so that only certain foods had to be abstained from. This custom is still held in the Roman Catholic Church. However, the Reformation purified the Lenten season restoring its original form of worship. In our church it is a season of rich spiritual fruitage, the dominant purpose of Lent is to direct our hearts and minds to Christ. This of course should be done at all times but should be especially remembered during this season when we are reminded of Christ's great suffering for us.

Paul gives us the spirit of the Lenten season in II. Cor. 12: 1—10. Here we find that Paul would not boast of his own Christianity, nor set aside any reason for glorifying himself. Paul would however glory in the infirmities given him by the Lord, so that he could suffer with Him. Paul does not feel sorry for himself, or get discouraged because Christ has let some hardships fall upon him. So many of us do that; that, however, is not the right spirit. We should as Paul glory in that we are counted worthy to suffer for Him, who suffered so much for us. This spirit should be especially dominant during the Lenten season.

Paul's hardships or infirmities are described as a thorn in the flesh in verse 7. According to verse 10 Paul's thorn in the flesh seems to have comprised of:

1. Infirmities—weaknesses in the flesh such as physical ailment.
2. Reproaches—the opposition of the Jews wherever he went.
3. Necessities—suffering hunger and want of clothing at times.
4. Persecutions—being beaten and stoned by his enemies.
5. Distresses—Probably in storms and shipwrecks on his journeys.

Paul's willingness to bear all these exhibit the true spirit of humbleness piety and long-suffering for Christ. We ought all to be as willing as Paul because Christ has promised "My Grace is sufficient for thee." This promise holds for us well as for Paul and he was satisfied and so should we be. What can be better than having Christ's Grace? Secondly Christ says: "My strength is made perfect in weakness for when I am weak then am I strong." And surely we all want to have perfect strength in Him. But we must be willing to suffer for it. Things gotten with ease are never of the best kind; those that are gotten through work and hardships are usually those we value most. Hence let us follow Paul's example in being willing to suffer for Christ. We know that in the end we will receive the best of all rewards "The Crown of Life."

We shall now deal with:

"How we may exemplify the spirit of Paul in keeping our Lenten Season."

First we will discuss the wrong and ineffective ways of keeping Lent. So many think that Lent is a season for Lutherans to "do penance." That is not so. Putting ashes on our foreheads like they did in olden times constitutes a work of man and does not do away with sin.

Abstaining from eating candies, going to movies etc. that so many people do thinking they are keeping Lent in an ideal way, does not create the spirit of Lent. Even tho' we do not the sin in action it might still be in our hearts and our hearts is what Christ looks at.

Many people during this season fulfill their religious obligations of the year, such as going to church and maybe they even have devotion in the home during this time. This of course is a very good thing to do even if it is only for a short season. It may serve to draw us to Christ. But it really helps very little if that is the only time we do it. Physically, keeping in our bodies helps, but spiritually our consciences are not pacified. Christ is not satisfied only with a season, He wants the whole year and many of them. The spirit of Lent is not "doing penance," but repenting of our sins, coupled with a fervent desire to permit no wiles of the devil. Unless we live in earnest a Christian life during the rest of the year the penances we do during the Lenten season will not help us much in obtaining the "Crown of Life."

These are some of the ways which are ineffective in the keeping of the Lenten season. We shall now discuss some of the fine ways in which we may observe Lent.

1. We should determine to become truer and more sincere in our Christian life. This may be helped along by becoming more frequent Bible Students, for example we can determine to read the Holy Scriptures through. The Pocket Testament Movement has some fine suggestions in this direction, also the new "Search the Scriptures" movement offers fine helps. We also have some helps in this direction in our L.L. Library.

2. We should make a complete check-up of our life, taking note of the following points: Am I growing as a Christian? Am I doing what Christ has appointed me to do? What are the strong elements in my Christian character? If these and similar questions can be answered satisfactorily then we are well on our way to receive eternal life. If they cannot be answered satisfactorily then we must be honest with ourselves and admit that there is something wrong in our Christian living and that need to change. A person cannot stand still in this life, we will either go forward or backwards. He that gathereth not scattereth, Christ says. Let us gather.

3. We should determine to be a real help and inspiration to our church. The least we can do in this direction is to regularly attend divine services. Also we as Luther Leaguers can determine to become real enthusiastic workers in forwarding the Kingdom of God. We should do our best to put on inspirational and interesting programs. In order to do this each of us must do our very best.

Also those of that can do so, should support the church, Sunday School, and Luther League by giving of our means. Of course we realize that as far as money is concerned, there is not much to give of now. But all we have really is God's, and we are only stewards of His, so He has a right to expect us to give as much as we can in the support of His work.

Then there may be some of us that are specially fitted for some certain task in the church, or it may be that we have some very good talents for speaking and singing etc. Is it not our duty to use them to the best of our ability? God has given them to us to use. All of us have talents of some kind or another, and these by using them can be developed.

It isn't how much talent we have that counts, but how we use them. God always is satisfied with those that do their very best, even if it doesn't seem so much to us. Let us be thankful for what we have.

4. Let us determine to make Lent a season of special self-denial. Let us deny ourselves certain indulging habits that are not necessarily sinful, but which do us no good anyway. We can also deny ourselves certain luxuries so we can give a larger gift to God, by giving to the poor, church etc. God always appreciates and remembers the least thing we do for Him. We can also deny ourselves necessities in order to make a special thankoffering to God.

There are many ways in which we can keep Lent rightly, however we must remember unless we have received Christ as our personal Saviour the other things are minor things. We cannot be saved by works, sacrifices nor anything else only by Grace. So our first and Great duty is to receive Christ.

God grant that this Lenten season will remind us all of His great suffering for us and thus draw our hearts and minds ever closer to Him who died on Calvary's Cross that we might be saved. —Amen.

Bible Questions.

1. What was the name of the man who carried Christ's cross?
2. List one scripture fulfilled in John 19: 33.
3. Where did Judas betray Jesus?
4. Give references of the seven last sayings of Christ.
5. Who took Christ's body down from the Cross?

Answers to March Questions:

1. Nathan.
2. Lois.
3. Ananias the High Priest.
4. Zelophehad. Numbers 26: 33 and other references.
5. 27 times.

Correct answers to March Questions.

Miss Gladys Tunem, Cameo, Sask.
Mr. Erik B. R. Haave, Cameo, Sask.
Miss Alma Nelson, Maxim, Sask.
Mr. Carl A. Haltug, Maxim, Sask.
Mrs. Theo. Notland, Morrin, Alta.

Late answers to February Questions:

Mrs. Theo. Notland, Morrin, Alberta.
Mrs. Pete Notland, Morrin, Alberta.

Saskatoon Circuit Luther League Convention.

The 1935 Luther League convention of the Saskatoon circuit will convene at Outlook College, May 18,—20. The Bethlehem L. L. of Outlook and the College L. L. joined in extending the invitation.

The convention theme is: "What shall I do with my Life?" and is based on II Cor. 5: 15.

The guest speaker of the convention will be Rev. B. E. Bergeson of Minneapolis, who is now doing evangelistic work in our church. Other speakers will include the circuit pastors, College instructors, students and young people. The Choral Union will be under the direction of H. Oraas, Swanson, Sask.

Visitors will be given rooms in the college dormitories, and those who may come by car or truck are requested to bring along light bedding to facilitate matters.

The convention begins Saturday morning at 10 o'clock. Let us all be on hand and do all we can to make our convention a success. Each League in the circuit is expected to send delegates and as many visitors as possible. Circuit choirs should also prepare to be present on Sunday when the Choral Union concert will be given.

May God bless our convention to the end that our lives might be spent for Him!

B. O. Lokensgard, pres.

Myrtle Westad, secretary.

To Luther Leaguers in Prince Albert Circuit!

Owing to the district meeting being held the 10.—14. July we have decided to change the date for the North Saskatchewan Young People's League convention to the 4.—7. July instead of 18.—21. as before announced.

I have been requested to ask as many as possible to bring tents along when coming to the convention at South Star as the people there are expecting a large crowd and let us not disappoint them.

Let us all meet at the convention at South Star on July 4.—7. with a prayer that our meeting will be a blessing to many.

Einar Haave, pres.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

Dear W. M. F. members and Young Women of the N.L.C.A. in Canada.

I am very thankful to Mrs. Brun for inviting me to write to you through the "Hyrden". I appreciate the opportunity of telling you about the Lutheran Daughters of the Reformation.

Many of you are already familiar with this federation of girls' societies; but to those who are not the answers to some questions you may ask about it are these:

1. What is the L. D. R.?

Answer: It is an organization comprising all young women societies in congregations and schools of the Norwegian Lutheran Church of America. Besides this it is an auxiliary of the Women's Missionary Federation, the L. D. R. and W. M. F. being co-workers. Its purposes and objects are: to lead young women to know Jesus Christ as their personal Saviour; to be a means through which their religious life may find expression; to acquaint with and train them for service in the church; to unite the societies of the younger women into co-operative efforts for work in the church.

2. How can societies become members of the L.D.R.?

Answer: All girls' societies in congregations served by N.C.L.A. pastors are considered members. However, to become recognized as such it is necessary to send a fee of ten cents per member together with the list of your officers to Miss Jane O. Thorpe, 425—4th St. S., Minneapolis, Minn.

3. For what is this money used?

Answer: It is used for printing and mailing program material and other helpful literature together with a monthly bulletin called "The News Letter" to each society.

4. To what project will we be obliged to contribute fund?

Answer: The L.D.R. organization supports two missionaries at Shismaref, Alaska. For this cause the societies may contribute whatever they choose. The local L.D.R. groups may work for whatever cause in the church they desire.

Though the women of our church have been organized for some time as W.M.F., not until a few years ago was there an organization for the girls. Now I think it is wonderful that we have not only the W.M.F. but also its relative, the Lutheran Daughters of the Reformation. Since the former has been organized widely in the Canada District, the latter society can be introduced effectively to the "daughters" by the "Mother" organization. I do hope that the W.M.F. members will consider it their privilege to acquaint the girls with the L.D.R. This can be done at the Circuit Conventions and Ladies' Aid meetings. Perhaps, too, some W.M.F. members will help the girls to organize if they have not already done so.

As it has done at the past district meetings the W. M. F. will again have a convention in July at Camrose. This year the L.D.R. plans to have a convention the day before the W. M. F. convention begins. In that way all of us will be able to be at both meetings. It is hoped that W. M. F. and L. D. R. members pastor's wives and many visitors will attend these conventions. Each local L. D. R. society is entitled to two voting delegates. Let it be our aim to have each society represented by at least one girl.

The plans for the program of this convention are incomplete at present. However, the theme will be "Where hast thou gleaned to-day?" This topic was chosen by the L.D.R. board at their meeting in January and will be the one used at all the district conventions.

If this meeting is to be possible we need the co-operation of all of you. Most especially should we remember it in our prayers.

Yes, let us pray that God will guide in the planning of the convention programs and that many of us may meet next July in L. D. R. and W. M. F. conventions if He so wills.

Your co-worker,

Alice M. Stolee,
L.D.R. Dist. Pres.

Christ And The World.

"And if I be lifted up, I will draw all men unto me." John 12: 32.

The world was at the Saviour's cross
That day of days of old,
The nations of the earth were there
Before His gaze unrolled,
With hostile or with friendly eyes,
With shrinking gaze or bold.

The world is at His cross today
To worship or deride,
And love of Him and hate of Him
The hearts of men divide;
He dominates the world-thoughts still
As on the day He died.

Some pelt Him with assailing words,
Some seek Him to adore,
Some hail Him as the Son of God,
Some call Him man — no more;
But they can not forget the Christ
And they can not ignore.

With tongues that laud Him or decay,
With lips that scorn or pray,
With hands that crown or crucify,
They cannot keep away;
For men may choose Him or deny —
He draws them all for aye.

—Annie Johnson Flint.

The Chimes

I want to tell you the story of the Easter song that rings around the world today from every church fortunate enough to possess a chime of bells.

*Christ the Lord is risen today
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, O heaven—and earth, reply.*

In one of the beautiful churches of New York City there is a fine chime of bells, and the person who rings them is a young lady—the only woman chime-ringer in the world. Away up in the tower are the great silver-throated bells, but she who makes them speak sits before a little ten-keyed piano in a small room off the vestibule. The keys are connected with the bells by electric wires, and when she touches them, one after another, the big hammers are flung against the bells up over her head, and thus the different notes of the chime are sounded.

It isn't an easy thing to play upon those great bells, because the chime-ringer must not stop to listen to the note after it is struck, but go right on with the next. The electric wires do their work at once, but it takes a little time for the big hammers to move. The bells are far away, and the noises of the street are very near, but she goes on playing the notes which she knows to be right at the right time, and then the music is sweet and true.

It is something like that, isn't it, that we have to live each day, — doing right because it is right, whether we see the good of it or not, just as the bell-ringer plays one note after another without waiting to hear the big bells answer her from the tower. And if we all of us do so—do the things that are right at the right time—I don't believe there will be any discords in the chime of life.

* * *

One way in which we can "do the right thing at the right time" is during this Lenten Season to offer to our Lord and Saviour daily our prayers, our praises and our pennies.

—L. B.